

1985

Globalization of Theological Education

REPORT FROM PRINCETON THEOLOGICAL SEMINARY

- Samuel Hugh Moffett

Even at its beginnings in 1812 when the seminary separated from the college to concentrate on education for Christian ministry, a global thrust was built into Princeton's structure. Those were the days when America was sending its first missionaries overseas, and the General Assembly of 1811 insisted in its Seminary Plan that the new school be more than a training school. It must also be "a nursery for missionaries".

Princeton has been globally oriented ever since. Historically, three strands of tradition have become interwoven into its theological world view: first the missionary strand, then the international, and finally the ecumenical. A brief glance at six major categories of the school's present life and ministry will demonstrate how each strand has a thrust of its own in the life of the seminary, but all are interrelated: 1) the international community of students on campus, 2) a faculty drawn from most of the six continents, and a curriculum recognizing the global concerns of theological education, 3) an infrastructure of various independent but interacting programs addressing the world-wide responsibilities of the Christian faith, 4) a theological library superbly equipped for study and research in the field of global Christian outreach and relationships, 5) a network of active alumni spread around the world, and 6) the ecumenical dimension.

"It seems to me," a recent Academic Dean here observed, "that the unique contribution we have to make is..how an ecumenical, globally oriented theological seminary goes about its work, not with a special 'program' of

globalization, but as a natural expression of our ministry. Globalization, in other words, is not an exercise machine on which we work out. It is part of our circulatory system."

1. Students.

The first student organization formed at the seminary, in 1814, was a missionary society, "The Society of Inquiry Respecting Missions and the General State of Religion". Twenty of the twenty-one students joined it. There is still an active student missionary group on campus, but the dynamics of mission have changed, and the largest student organization today is the International Student Association whose president is from Liberia.

In almost every year, according to the census study by the Institute of International Education, the greatest numbers (or nearly so) of divinity students in residence on any campus in the U.S.A. are at Princeton Seminary. Some of them have completed residency requirements and are back home finishing a thesis; however, 61 degree candidates are now in residence. (See partial listing in Appendix A). Often those who are in a degree program of greater length than the 8½ month Th.M. course are accompanied by members of their families. If wives and children are added, the present international community on campus numbers 108.

Korea has the largest number of foreign students working for degrees (9), followed by Ghana and Canada with 5 each, but there are thirty different countries represented on the campus. Some students come from growing nations like Australia, from troubled nations (the Philippines), third world nations (Zaire), nations in turmoil (South Africa), nations in acute peril (Lebanon), nations in ferment (mainland China), nations in tragedy (Ethiopia) and of course Europe, both East and West.

The seminary provides, when needed, full tuition, board and room plus additional funds up to \$1,200 for books and necessities. It is not able to help with transportation costs. Supportive endorsement from church leaders back home is required to ensure that the proposed program of study will be helpful not only to the applicant but also through that person to the life of the national church. Because it is Princeton's aim to honor the life and growth of overseas seminaries very few international students are admitted to the Master of Divinity program. Several who are, anticipate serving in churches in this country which minister mainly to folk from their homeland, as in Korean-American parishes.

The presence on campus of these representative men and women plays a very significant role in a theological education. They bring discernment and the opportunity for ecumenical enrichment through the daily dialogue of a campus fellowship. They also bring insights into the life of vital, distant churches and of other nations with a personal focus far more acute than news strained through the morning's newspaper headlines. The enrichment applies to those who come to us as well, sometimes with shattering impact. Often the first opportunity that these church leaders, many of whom are ordained ministers, have to talk with representatives of churches beyond their own country is at Princeton Seminary. Indeed, for some of them, this is the first time they have been able to meet and talk at length with citizens of countries with which their own homelands have been at odds. Many of these become friends for life and lasting symbols of international reconciliation.

Some of the privilege that is ours in the presence of these ambassadors is shared also with parish churches to which many of them are invited. They speak at special events, and often form continuing

worship allegiances. Some parishes designate an international student as a Guest Associate Minister.

Others, particularly in the Presbytery of New Brunswick, become sensitive to the needs of students and families who are thousands of miles from home. By sustained programs of helpful concern--the "Clothing Closet" for example, which is far larger than a closet and provides much more than clothing--or by personal invitations and generous care, this relationship has a mutual blessing.

It seems likely that in the years ahead Princeton's responsibility will increase at the level of preparing teachers for theological seminaries overseas. This means that the Ph.D. program of multiple year residence, or the four semester M.A.T.S. may become a more characteristic engagement for international students than the present most popular degree program, the 8½ month Th.M.

Such a shift in priority will mean that, given our present resources, we shall have fewer total international students enrolled, but those who are here will be in a more extended time-orbit of association with us. The total number of overseas representatives, however, will probably increase as spouses and family members take up residence to avoid overly long family separations. This will entail yet more generous provision by the seminary both in scholarship funds and in residential accommodations. This seems to be the direction in which we are moving, without, however, abandoning the extremely useful shorter study possibilities of the Th.M. program. In the past Princeton has trained more people at the research degree level from Asia and Latin America. Today there are an increasing number from Africa.

Faculty and Curriculum.

Princeton's faculty is as internationally and globally oriented as its student body. Historically, as was the case with the student body, the earliest motivating force in this direction was the enthusiasm generated by the early nineteenth century missionary movement. In 1836 Princeton established the first professorship of missions in the world. Though only a partial appointment with a shared responsibility--the title was "Professor of Pastoral Theology and Missionary Instruction"--this was a significant recognition that the world wide urgencies of a full Christian faith required that the global concerns of a theological education be given visible standing in the curriculum structure.

Today the Princeton faculty's links with the world outside of the North American continent are two-directional. Thirteen members of the regular faculty in 1984-85 have international backgrounds. Two professors are from Europe (Germany and Holland), two from Asia (Korea and Singapore), and five have had extensive missionary experience (in China, Korea, India and Lebanon). The Secretary of the Seminary was born in China. An annual Guest Professor is from India. Visiting lecturers have come from Thailand, Japan and South Africa; and special lectureships have brought speakers from Argentina, Switzerland, England and Australia.

In June Princeton hosted the annual meetings of the Association of Professors of Missions, and the American Society of Missiology.

Courses with a global perspective are sprinkled throughout the catalogue with titles such as "Russian Orthodoxy", "Cultural Anthropology and Theology", "Asian-American Theology and Ministry", "Churches of the

Third World", "Buddhism and Comparative Religious Ethics", "Biblical History in its Ancient Near Eastern Context", "Nature, Science and Technology in Theological Perspective".

But it is in the Program in Ecumenics, Mission and History of Religions that the seminary's curriculum is most clearly focussed on the global parameters of a theological education. (See Appendix B). Its stated aim is "to widen the horizons of preparation for the ministry with interdisciplinary inquiry into the challenges and implications of the worldwide mission of the Christian faith". It relates to all academic levels. A senior concentration is available to M.Div. students in the field of ecumenics, mission or history of religions, as well as a Ph.D. program which currently enrolls five candidates. The program operates as a subsection of the History Department.

Infrastructural Programs.

A whole web of related but independent programs undergirds the seminary's historic and continuing commitment to the whole world. Some are student initiated. Others are more formally integrated into the administrative and academic structure.

1. Program for Asian-American Theology and Ministry. A grant of \$95,000 from the Henry Luce Foundation this year launched the initial phase of Princeton's most ambitious and innovative venture in the globalization of theological education. It is designed to promote the training of professional leadership for what is probably the fastest growing group of American Christians, the Asian immigrant churches. Korean churches alone in

America already number more than 1500, and are growing at the rate of 80 new churches a year. Most of them are Presbyterian.

Dr. Sang Hyun Lee, newly appointed Director of the program defines its purpose as three-fold: 1) to recruit, train and place bilingual and bicultural second-generation Asian-Americans in the M.Div. program; 2) to provide continuing education for first-generation Asian immigrant clergy and laity; and 3) to develop theological, educational and bibliographic resources for ministry in Asian immigrant contexts.

Above and beyond its service to the Asian-American churches, the program aims to help all students at the seminary to prepare for their future ministry of the Gospel of Jesus Christ in an ethnically diverse world. A successful conference for ministers in Chinese and Japanese churches on "The Asian-American Experience" inaugurated the fall program which also featured a number of seminars celebrating the centennial of Korean Protestantism. (See Appendix C).

2). The Cross Cultural Training Program. Another program which has now moved beyond the experimental stage into curricular acceptance is the student-initiated Cross Cultural Training Program. It offers summer opportunities to students for direct overseas service in other cultures and for fellowship with Christians of those cultures.

Beginning in 1982 with a student-led team ministry to the Middle East (Egypt and Israel), the program has expanded to include contacts in India, Europe, Japan and Central America. In the summer of 1985 teams of from three to five students will spend about two months in India, the Middle East, and another perhaps in Eastern Europe.

The students raise their own expenses (about \$1600 to \$2100 apiece) and can receive academic or field education credit. Requirements

include assigned preparatory readings and orientation, and a paper on a topic determined in consultation with the instructor. A valued feature of the program is the availability of the teams for reports and presentations to churches upon their return. Needless to say their enthusiasm is a great stimulus to global awareness on the campus. (See Appendix D).

3). The Cross Cultural Missions Group. As the heir to Princeton's earliest seminary student organization (the Society of Inquiry) the Cross Cultural Missions Group continues a 170-year-old missionary tradition on the campus. It holds a well attended open meeting every Monday noon at the Student Center featuring visiting speakers from the third world, missionaries on furlough, mission board executives and international students at the seminary. Fellowship and dialogue with the International Students Association is actively promoted at meetings and jointly sponsored special events.

4). January Seminars. The seminary co-sponsors with other seminaries in the east a series of January seminars on the world Christian mission organized by the Overseas Ministries Study Center and held at the Center in Ventnor, N.J. Each of the three weeks program is a unit, but students may enroll for any or all three weeks. The first two weeks are usually organized with a different professor from a different school in charge of a full day of lectures, while the third week generally is led by a single professor.

Princeton students are given academic credit for attendance at any two weeks, followed by a maximum of four formal class sessions during the spring semester and a required paper, the subject to be determined in consultation with the instructor. Registration is \$25 a week for students from cosponsoring seminaries, and \$18 a day for room and meals, but overseas

and ethnic American students are eligible for scholarships and special rates. (See Appendix E).

5). The Students' Lectureship on Missions. The Students' Course of Lectures on Foreign Missions, second oldest special lectureship at the seminary, was begun by students and established in 1893. It is designed to provide for an annual course of lectures on some topic connected with Christian missions "which shall be of practical importance for those looking forward to missionary service abroad, and at the same time introduce the whole Seminary community to the world mission of the church." The 1984 lecturer was Dr. Edward A. Hulmes of the University of Durham, England.

6). Global emphases at the Center of Continuing Education. The Center of Continuing Education which offers ministers and laypersons an opportunity to participate further in theological inquiry and to increase their effectiveness in the ministry is an integrated program of the seminary and is uniquely fitted to organize and promote seminars and directed reading for specialized groups, including those interested in all the facets of a global Christian ministry.

Typical course offerings for 1984-85 include seminars such as "Bridging the Gap Between the First and Third Worlds", "Blacks in Mission to America and Beyond", "The Generation of Ecumenism: 20 Years after the Decree on Ecumenism of the Second Vatican Council", and "Jewish-Christian Dialogue".

In January 1985 the Center began an annual series of travelling seminars. The first one will take a select group of students, pastors and laypersons on a three-week study tour to Africa, one week in Liberia and two weeks in South Africa. It will be cosponsored by Ploughshares, of Simsbury,

Connecticut, and will concentrate on issues of peace and justice. The 1986 travelling seminar will spend three weeks in Latin America.

Library.

Speer Library, named for a missionary statesman of a generation ago, with its collection of more than 365,000 catalogued books, offers superb resources for theological study in the field of world Christianity. It is particularly strong in its collection of 19th century missionary books and journals, and has one of the best up-to-date collections of material on Latin American theology and mission in this country.

An added asset is the availability of access to the University's Firestone Library for research materials on a wide range of related subjects such as world religions and global social and political issues.

International Alumni.

One out of every ten Princeton Seminary graduates in every decade of the school's existence has served outside the United States. 814 of the present 9,370 living alumni (in 1984) reside beyond this country's borders, geographically distributed as follows:

Asia and the Pacific	272
Europe and the U. K.	203
Canada	153
Africa	97
Latin America and Caribbean	89

Countries with the greatest number of alumni, other than Canada, are the United Kingdom (96), Japan (47), India (44), Korea (43), West Germany (37) South Africa (35), Australia (29), Brazil (26), Indonesia (17) and Hungary (15). (See Appendix F).

This reservoir of living global connections is a surpassingly effective source of information and challenge to the seminary community. The list includes, for example, a Metropolitan (head) of the large and ancient Syrian Orthodox Church in India, as well as the Metropolitan of the equally ancient but tiny Nestorian church in India. In Africa it ranges from an Executive Secretary of the Bible Society in Egypt to the General Secretary of the Presbyterian Church of East Africa. The pastor of the largest Presbyterian congregation in the world is an alumnus, as is also the president of the largest Presbyterian seminary, both in Seoul, Korea. The list goes on and on, embracing also a world-wide circle of theological professors from Japan to South Africa, and from Brazil to Hungary.

The Ecumenical Dimension.

The most recent of the strands woven into the seminary's tradition of globalism is the ecumenical. It might be claimed, though not without diffidence, that the World Council of Churches was born on the seminary campus. At least this much is true, it was in the living room of the seminary's then president, J. Ross Stevenson, that Archbishop William Temple jolted an informal meeting of sections of the Faith and Order and Life and Work Movements into organizing action with the blunt statement that "the time had come for an interdenominational, international council representing all the Churches..." That was in 1935.

The seminary's ecumenical commitments today range far beyond the bounds of the confessional, national, regional and world councils of the modern ecumenical movement. In recent years seminarians have come from more than 90 denominations, and from 100 other seminaries as diverse as the Leningrad Theological Academy, the Pontifical College Josephinum, Westminster Theological Seminary and the Assemblies of God Graduate School.

In 1974 the Roman Catholic Diocese of Trenton recognized and approved the seminary's School of Christian Education for the professional training of religious educators. The seminary, of course, is denominationally Presbyterian, but generally about 35 to 40% of the 800 or so resident students (out of a total active enrollment of 1100) are non-Presbyterian.

Conferences on campus regularly involve a wide spread of ecumenical concerns, sometimes concerning Roman Catholic and Orthodox relationships, sometimes analyzing and encouraging Protestant union movements such as the Consultation on Church Union (COCU), and sometimes moving beyond the strictly ecumenical towards the prickly problems and opportunities of interfaith dialogue. This is an ecumenical Presbyterian theological school.

Conclusion.

No neat summaries and no sharp conclusions emerge from so brief a survey as this. Perhaps the most important lesson to be learned is that it is only in the thrusts and counter-thrusts, the complementary balances, of the three strands of its tradition that globalization at Princeton becomes clothed with life.

It is not a seamless robe. There are times when the missionary enthusiasms and urgencies of world evangelism fit awkwardly into appropriate bonds of ecumenical unity, and when personal prejudices, national divisions and ethnic rivalries imperil the goals of social justice and international peace. If so, then all the greater is the challenge to theological education on this campus as we seek models of life and thought that will harness the energies of all three strands -- missionary, international and ecumenical -- into the service of Christ as Lord and Saviour, and into the great and global harmonies of the Kingdom of God.

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APPENDICES:

- Appendix A. International Students
- Appendix B. Curriculum: Program in Ecumenics, Mission & Hist. of Rel.
- Appendix C. Asian-American Program
- Appendix D. Cross Cultural Training Program
- Appendix E. January Seminars (at Ventnor)
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(1)

How Seminaries Can Build Support for Global Mission
Samuel Hugh Moffett

On the matter of building support for global mission I'm not sure that I would choose to begin with the seminaries. If I had time, I would rather begin, as the Korean churches do, with the Sunday School. That is where Korean Christians first learn about mission and missionaries and the world. Then they work up systematically in a comprehensive, orderly way from the Sunday School to the bible classes, and from the bible class to the Bible Institutes or Christian colleges or Christian groups in universities, and only then to the seminary. In some seminaries a few decades ago the subject of global mission had hard going for a time, but not in Korea, and here too I think we have turned the corner on that. So today I don't mind beginning with the seminaries.

How, then, do seminaries support global mission? Let me answer that with a simple outline (which incidentally might also fit a description of the work of a mission-pastor):

1. First, they motivate for mission.
2. Second, they help us define mission. They demand careful biblical and theological definitions of the church's world mission.
3. Third, they inform us about mission, and can guide us into thinking about it globally.
4. Fourth, they become involved themselves in global mission. And that's the best support anyone can give and the best education anyone can get in global mission.

There may not be time today for all four points but I'll keep going until my time is up.

I. First, the seminary motivates for mission.

When the Presbyterian church established its first seminary back in 1812, it planned it to be not just a school for the training of ministers for the pastorate, it was also to be, as the founders put it, "a nursery for missionaries". Thus defined, the role of the seminary was to bring together into one comprehensive goal two extremely important ministries, the

preaching, nurturing pastorate and the evangelistic mission. Pastors without mission lose their cutting edge; and mission without pastors impoverishes its leadership.

In that first seminary of our church, the first student organization formed, in 1814, was the student missionary association. 20 of the 21 students then at the seminary joined it. By the way, whatever happened to that 21st student, the one who didn't join? I thought for a while, as I was reading in the history of those times, that he must have been a man named Richards who left the seminary after one year and went on to become mayor of Philadelphia, a fit fate for anyone not motivated for missions. But I was wrong on two counts. First, his dates don't fit; he came to the seminary a year later. And second, a mayor's job can be a missionary challenge. Dr. Han Kyung-chik, the greatest missionary pastor Korea ever produced, was elected mayor of the far northern Korean city in which he was a young pastor in very troubled times, and accepted. He considered it his Christian missionary obligation.

Anyway, to return to 1814 and that first Presbyterian seminary mission society, those were the days when seminaries did not need to spend much effort motivating for mission. The students came already motivated. I have sometimes described the theological and spiritual atmosphere of those early days like this:

Christians didn't need to ask then why they had missionaries, or what missionaries were supposed to do. They already knew. It was almost axiomatic. It was simple, and dangerous and overwhelmingly urgent. It was as simple as the command of Christ, and as urgent as life and death. For millions upon millions were dying without Christ. Every second saw more souls slipping into a Christless eternity. No one had ever given them a chance. No one had ever told them that they could live forever in Christ. Faced with a challenge as simple as that, the church exploded into the modern missionary movement, a race against time and against the devil for the greatest of all prizes, the eternal salvation of the human soul.

If you are expecting me to ridicule that challenge I am going to disappoint you. It has never seemed ridiculous to me to talk about life everlasting, and about a salvation which does not end with the grave. As a matter of fact that was the challenge that in large part made a missionary out of me. I believed, and still do believe, that God's justice is no less eternal than his love. I take Jesus' warnings as seriously as I do his promises. And it was not theological universalism that made me a global missionary.

But you know as well as I that there came a day of the shaking of the foundations. The old urgencies were denied, or at least ignored. No one seemed sure of anything eternal any more. So the challenge changed. The Jerusalem Conference of the International Missionary Council said, "Our fathers were impressed with horror that they should die without Christ; we are equally impressed with horror that they should live without Christ."

It was a shift in balance, really, more than a denial. It was a strategic withdrawal to what was considered firmer ground. Millions upon millions are living in misery and in filth. No one can deny that. No one has ever given them a chance. No one has ever helped them to the life abundant that Jesus came to give them.

It was a challenge to a future in history--a future without hunger and without hate, without sickness and without tears, where all men are brothers and all women sisters, and the nations shall study war no more. So the Church went forth to build the Kingdom. To build it here on earth, not in heaven.

I do not intend to ridicule that view either. It has never seemed ridiculous to me to feed the hungry and heal the sick and work for peace. But again, you know as well as I how the foundations shook and the roof fell in once again. Wars, depressions, brutalities, corruptions--and all this within what too many were beginning to believe was the Kingdom, a western civilization which they could shape into the Kingdom of God.

These have been the two familiar motivating symbols of

the missionary: the saver of souls, and the builder of the Kingdom. Evangelism and social action. But two problems developed to trouble the church in mission. One was practical. Neither symbol, neither goal, neither evangelism or social action was quite able to unite the whole church around it in mission. Our church is polarized. The other problem was theological. Biblical theology reminds us that, in fact, we can neither save souls nor build the Kingdom; the Holy Spirit saves souls, and only God will build his Kingdom.

At this point we need the seminaries. They deal with both ends of the predicament. At the practical end they are beginning to pull the two supposed opposites, evangelism and social action, together in mission. The evangelist and the activist, led by the Spirit, joining hands in a whole gospel outreach for the saving and healing of the whole world, each recognizing the importance of the other ministry and the incompleteness of one's own. At the theological end they deepen and enlarge our theology of mission. If the Holy Spirit saves, and God builds His kingdom, what are we supposed to do.

That leads to my second point.

II. Second, the seminaries are helping to define global mission. A few years ago, the first faculty of our fall term was devoted to a discussion of priorities for the seminary school year. Groups were formed to talk about some of the most pressing needs, and three priorities were suggested. The first priority was Biblical preparation of students for the ministry. The second was the integration of the social dimension of the gospel and ministry into theological education.

The third priority was mission, and I found myself with about five professors commissioned to suggest things that could be done about "the integration of the missionary dimension of the gospel into theological education". How could we make the Christian mission a live part of preparation for service for Christ in the Church. And you know, we almost stalled before we even got started. We couldn't quite reach a comfortable

consensus on what "the missionary dimension of the Gospel" means. If mission is not easy for theological professors to define, it won't be easy for your congregations to define either. Can the seminaries help?

Well, we continued to work at it for the next few years. In classes on mission we began to agree that a distinctively Christian approach involves begins with the Bible, not the world, as was then popular. Then we turned to church history, the church in the world. How did the church define "mission" and "missionary" as it moved out around the globe. We tried to find a classical, traditional definition of the global mission, particularly in what Latourette calls "the great century" of modern missions, the 19th, and early 20th century.

Our working statement of that traditional definition of mission became this: mission is the sending of missionaries across geographical or cultural boundaries to preach the good news of Jesus Christ where Christ is not known." It was also Biblical.

Then, coming up to the present, we asked ourselves, Should the vast changes in the world and the church in our time lead us to think seriously about some changes in that traditional definition? And if so, hadn't we better go back to the Bible and check to see if there are Biblical models that might justify some modifications of the classical definition.

The basic elements in that traditional definition were the words "sending", "boundaries", "Jesus Christ", and "not known". We argued about all of those words, and decided that in today's world there must indeed be some different interpretations of "sending" and "boundaries" - but to cut a long story short, for the most part we easily agreed on some such changes. However it is the last two phrases which are the most crucial, "Jesus Christ", and "not known". Who is Jesus Christ? Isn't he "the same yesterday, today and forever"? Yes, but is he really the only Son of God? Is he the only Savior? And then, what does "not knowing" Him mean? In a world where there is a church now in just about every country on earth, is there any place where He

is still "not known"?

You'd be surprised at what a lively discussion on global mission can be started simply by raising those questions. You may be equally surprised to find how hard those questions are to answer satisfactorily in this thoroughly secularized or equally thoroughly pluralized world, a world that either has no use for religion, or that thinks any religion will do.

Yet to believe as Christians that we can get away with simply "doing" mission without raising those crucial questions is the supreme folly of our generation of Christians, a generation which our former president at Princeton, Dr. McCord once described as a generation with "theological amnesia".

The seminaries, I believe, are again taking seriously their responsibility to help us answer these basic questions underlying the definition of a Christian global mission, and thereby they are helping us in the congregations to recover the missionary strength and fiber of our Presbyterian convictions.

III. Informing. Third, seminaries are a major support for global mission by informing the church about the realities of mission today. The information must be accurate and up to date. This is not the beginning of the 19th century; and it will soon no longer be the ending of the twentieth century. The seminaries must prepare church leaders for mission in the twenty-first century.

We are continually warned against 19th century thinking about missions. Let me also warn you about 20th century thinking. The seminaries are only now beginning to recover from the "Rethinking Mission" mentality of the 1930s, and the "God is dead" years of the 1950s, and the "Revolution in mission" chaos of the '60s, and the "Moratorium on missions" disaster of the '70s. But recovering we are. Almost every seminary I know of is either actively looking for new missions faculty, or has already found it. Yale, Princeton, Louisville, Fuller, San Francisco, Western, Nyack, Duke, Gordon-Conwell, SMU--you name them--they are renewing or strengthening their mission emphases.

Another encouraging trend is that most of the seminaries are also finding more and more international students in their student bodies. We have almost 70 Korean students at Princeton this year, and that bodes well for global mission. They sharpen our awareness of mission as a two way process. Their enthusiasm for global mission rubs off on American students who had been led to believe that the day of the missionary is over. They remind us that we have new partners in mission, a new wave of third-world missions which is sweeping around the world. Unlike some Americans, third-world missionaries know very well how much of their world is still not reached for Christ, and when they come here to our seminaries they are shocked to discover how much of our so-called "Christendom" has become an unreached frontier for mission.

With such new avenues of information entering into the life of the seminaries, the pastors of the future will have no excuse for perpetuating past and present myths and caricatures of mission which have handicapped us far too long.

(1). The myth, for example, that the day of the western missionary is over. Nonsense. The number of missionaries sent out annually from North America has been increasing, with few exceptions, every year for the past thirty years.

(2) Or the myth that the only real missionaries are long-nosed, white skinned westerners who are needed to tame and convert black, brown or yellow savages. Nonsense. The so-called yellow savages in Korea thought that the white missionaries were the savages. How could people from a barbarian country only 200 years old be civilized. Their own culture was 4000 years old. The fact is that by the year 2000 there may well be more missionaries in global service from the third world than from North America and Europe combined. India alone has 5,000 missionaries in cross-cultural mission.

(3) Or the opposite myth, namely, that now that there is a church in every country, it is the business of that church to evangelize its own people and therefore western missionaries

are no longer needed. Nonsense. The church historian Stephen Neil has described that kind of thinking as "the snake-pit of ecclesiastical nationalism".

(4) Then there is the myth that the mission field is "over there", not here. By the year 2000 the majority of the world's people will be living in cities, and the biggest and most difficult mission field anywhere will be urban mission in the bleeding centers of the world's cities, whether Tokyo in Japan or Louisville in Kentucky, Newark in New Jersey or Calcutta in India. And mission at our doorsteps may be the greatest challenge global mission has ever faced. Half the world. Three billion people. They are not all "over there".

And there are all the other myths. Like, "All we need to do is send money, not personnel". Or, "Islam is growing faster than Christianity". Or, "We can't go if 'they' don't ask us". Or, "Mainline global mission is dead". Or, "Our mission is not to make Buddhists into Christians, but to make Buddhists better Buddhists". Or, "There is nothing good or true in the other religions".

The only way to free the church from these false myths is to keep it informed about what today's global mission is really like. The Global Mission Unit will do its part; and our missionaries will do theirs, and the missionaries who come from the third world to us will do theirs. But none of these can do it alone. The key in the local church will be mission-informed pastors, and enthusiastic mission-pastors, and these will come almost without exception from the seminaries.

I became a missionary not because I grew up in a missionary family, or by reading a book. It was the seminary that made me a missionary when the Chairman of the Board of Trustees came to greet us one day, and simply told us that the greatest single challenge we would ever hear in our ministry would be 400 million Chinese who quite likely might never know the Lord Jesus Christ. He added that no matter what form our ministry might take, if we could not somehow relate our ministries to a fact like China, our work and witness might well

be written into the Book of Life as at least in part a failure. I couldn't get it out of my mind.

The seminary supports global mission by informing.

IV. Finally, the seminaries are involving themselves in mission..... But my time is up. This, most important point of all in actually learning what global mission really means, I must leave to the missionaries (those whom we send out, and the new wave in mission, missionaries from the third world), and to you the mission pastors in our churches, to teach us in the seminaries. The seminaries need your support, as mission needs the seminaries.

So instead of beginning with my text, let me close with it: Acts 1:8, "You shall receive power when the Holy Spirit has come upon you, and you shall be my witnesses in Jerusalem, and in all Judea, and Samaria, and to the end of the earth."

Samuel Hugh Moffett
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Pompton
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Getting a Global Perspective For Your Ministry

How ^{do you} [does one] get a handle on a global perspective for a life you have decided to spend in the service of the God and Father of our Lord Jesus Christ — How do you find a global perspective for your ministry? A world-wide mission for your church?

~~You could do it~~ In a starter, you might begin with three books — the Bible, William Carey's Engaging into the Obligation of Christians to Use Means for the Conversion of the Heathen, and David Barrett's World Christian Encyclopedia. That is only a starter, of course, but ^{how} ~~what~~ else can I do ^{a "global perspective"} in 20 minutes?

If it is to be a Christian global perspective ~~for a global perspective~~, I think, it is best to start with God, not the globe. Hence ^{that first book} the Bible. If you start with the globe, even if you begin with an encyclopedia, ~~you start~~ your limits are already set by what you ^{know} ~~can learn~~ about the world, and all too often you end up back with yourself. Your perspective is ~~always~~ going to be too small, like the Anca Indians Elizabeth Elliot tells about. You remember her husband Jim was killed by the Ancas in one of ^{the} ~~the~~ 20th century's most memorable missionary martyrdoms ^{30 years ago} — five young fellows barely out of college, ^{went to Ecuador 30 yrs ago, and were} run through by the sharp spears of the fiercest, most primitive tribe in the Ecuadorian jungle. ^{Two years later} Elizabeth Elliot ~~went back~~ as Rachel Saint, ~~widow and a sister of two of the slain men~~ unmarried and undeterred by the savage murder of a husband and a brother, went back into the jungle, alone. And where the men had failed, the two women won their way into the hearts of the Ancas.

"Where do you come from?", one of the Indian women asked Elizabeth. How could she answer. America? The Atlantic seaboard? The Ancas knew nothing about nations and continents and oceans. Their whole world was only what they saw: ^{the river and the jungle.} So Elizabeth quietly answered "We come from down the river".

So ~~last~~ your ^{global} perspective ^{could be} is equally distorted, ~~don't~~ if you begin "down the river" with the little that you know of the globe — begin ^{rather} with what God says about the world. Begin with creation, ~~and the prophets~~, and with Jesus Christ, ~~who died~~ and with the prophets.

The Bible begins with the God who made the galaxies and flung the stars across the sweep of his creation. Scientists today have reached out 20 billion light years into space trying to measure the scope of that creation, and have not yet found its limit. Twenty billion light years is twenty billion times a whole year of seconds, times the speed of light (186,000 miles a second): that is 20 billion, times 30 million, times 186,000 miles. Figure that out on your computer. It is enough for the moment that it is farther than "down the river". That is God's perspective. It makes our earth little more than one small spinning speck of matter in ~~his~~ God's universe.

But ^{it was} His son, his Only Son our Lord, ^{whom} he sent to that spinning speck as a missionary. "For God so loved the world that He ~~sent~~ ^{gave} His only begotten Son ~~down~~ that whosoever believes in Him should not perish but have everlasting life" And suddenly, ~~the~~ in God's perspective, the tiny, walking bits of life on that small speck of matter take on a consuming importance as the climax of his creation and the objects of his love.

Here is where numbers begin to mean something to me - when each number is a human being, the object of God's love, and the focus of the life and death and ministry of Jesus Christ. Numbers never tell the whole story, but the whole global story can't be told without numbers, without the hard and stubborn facts of the world's real situation. I don't want to throw ~~statistics at you, and~~ ^{statistics can be manipulated, and numbers are no substitute for quality} ~~statistics~~ ^{but} without some attempt at quantification your romantic notions of quality without quantity ~~are~~ will remain as vague and ~~vague~~ ^{inadequate} as the Anca phrase "down the river" for a description of the real world.

Which is why I ^{comment to you} suggest William Carey's little book "An Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathen". It's a book of statistics, ^{printed back in 1792} but Carey's numbers, as much as his ~~own~~ ~~example~~ preaching and his life, ~~his own example~~ exploded the Christian ~~world~~ churches of his time into the modern missionary movement. It was the first statistical ~~survey~~ ^{the remarkable thing, as} global survey of the Christian world mission, and ~~Barnett~~ ^{Barnett} notes with admiration, "that Carey not only got the world population right (734 million, as of about 1790), he also got his total of Christians (174 million) correct to within 2% of the best estimates we can make today" for that period. (D. Barnett, "Five Statistical Eras of Global Mission: A Thesis + Discussion", in Intl Bulletin of Missionary Research, vol. 8, no. 6, Oct. 1984, p. 164). It was hard, measurable facts like that about this world, not romantic visions that propelled a lazy, unincensed 18th c. Protestantism into what Latourette calls "the great century of missions", the 19th century, that first made Protestantism both missionary and ecumenical, a world-wide Christian movement.

We need more attention to global facts like Carey's to move our 20th century Protestantism out of its ecclesiastical, missionary doldrums into renewal and global movement.

Numbers do make a difference in our perspective for Christian ministry. When I read that:

- 5 million children die of hunger in Africa every year
- in a drought that has already lasted 15 years
- when I see pictures of Ethiopian emergency camps where 200 children die every day -

then the numbers get through that cold calculating thing I call my mind, and begin to touch my heart.

So put hunger into your Christian global perspective for ministry. In Ethiopia alone, as the famine grows worse, 6 million people will die in 1985. That is one out of every five Ethiopians. (New York Times) even
But ~~in the~~ Ethiopia is only one small country. In the world 450 million people are "permanently hungry" - one out of every eight on the face of the globe. (Bread for the World pamphlet, 1983? n.d.). Here are the ten most hungry countries, that is, where the daily food supply average is lowest:

- | | | |
|--|------------------------------|-----------------------------------|
| 1. Jordan - 62% of minimum requirement | 4. Upper Volta 79% | 9. Guinea - 84% |
| 2. Chad - 74% | 5, 6. Mozambique + 54% + 81% | 10. Cambodia - 85% |
| 3. Ethiopia - 75% | Bolivia + Nyasa - 83% | (World Vain Map, Aug. Sept. 1984) |
| | 7, 8. Mozambique + 54% + 81% | |

When Jesus saw the ^{hungry} multitudes, he fed them. He fed them bread, real bread - not preacher's parables. And he ~~said~~ ^{he said} this applies to your ministry, too, "As the father sent me, so send I you". (John 20:21). ~~Keep that blating, blating~~
~~homestaying physical~~

But there is a point here where a Christian global perspective differs from the world's global perspective. There is no escape for Christian or non-Christian alike from responsibility in the world's physical hunger - the blighting, blinding, nauseating hunger of the starving.

~~But while you are busy feeding and hearts break + a thousand~~
~~are in the long struggle to reach the world's multitudes ^{with bread for the} dying of~~
~~hunger of the ^{body} belly, we had ^{us} please with ^{us} not to forget~~
~~the hunger of the human soul.~~

Bread of life

Bread in the world is a Christian duty - a global imperative. Whenever people starve, it is a first priority. But in the global perspective of our Lord, it was not the highest priority. After he had ordered his disciples to feed the hungry, - after that first priority had been met, as John the evangelist tells it in his 6th chapter - ^{when the people inquired asked for more - (he set them down to sit then)} ~~Jesus set his disciples down to sit them~~ ^{into} narrower vision perspectives into the framework of the perspective of his eternity. They wanted more miracles, more bread, more feeding of the multitudes - and he was almost rude to them - "Bread?", he said. "Don't work for the bread which perishes - but, for the bread which lasts eternally." ^{There is a difference between a first, immediate, compelling priority of bread, food for the hungry, and an} ~~And to his disciples, to us, he puts it ~~even more~~ very clearly~~ ^{clearly} - "I am the bread of life." ~~This is the perspective of~~ ^{the Kingdom.} ~~Who in this world who has the bread of life - That~~ ^{is the ultimate question in any consideration of a global perspective in Christianity} ~~is this "who has been given to eat of the bread of life?"~~ ^{for} ~~if it is a global perspective you are Christian mission is this~~ ^{But} ~~If numbers mean anything to you in ^{the} understanding of the world's~~ ^{physically} ~~hunger~~ ^{hunger} - should they mean any less when we turn to the hunger of the soul?

even higher priority.

54%
55%
(14)

Here are the figures — and now I recommend the third book - The World by Encyclopedia.
 450 million ~~million~~ people are physically hungry - without bread in the world
 3,000 million (~~3~~^{3.1} billion) people are spiritually hungry - without the
 bread of life Jesus Christ. That is ~~ten~~^{seven} times as many without
 Christ, ^{in the soul} as are without bread. ^{in the stomach.} Keep your perspectives ^{in perspective} realistic,
~~and~~ if you really mean business about bread in the world — the 450 m.
~~don't ever lose sight of the 400 million starving~~ ^{who are} ~~with~~ ^{that's a}
 hunger, you can see with your eyes, ^{good but don't pass by on the other side} ~~but remember~~ the 3000 million
^{who have not yet found} ~~in danger of dying~~ without Christ for the bread of life.

Dying without Christ. ^{That's the} ~~It's an~~ old-fashioned ^{way our father and} ~~father~~
^{mother put it.}
~~of speech, I know.~~ And if it turns you off, I ~~don't want~~ ^{won't}
 to force it on you. But it does come, you know, from ~~the~~
~~gospel records of the infinite compassion of~~ Jesus himself; ^{who spoke with sorrow of}
~~so many words not in print texts.~~ But in the ~~living presence~~ ^{in words} of
 his ~~life of overflowing love for~~ lost sheep, ^{at} ~~to~~ sheep without a shepherd,
^{and of} ~~for~~ those who would not believe, ^{whom} he said "You will die in
 your sins unless you believe" in me, (John 8:24). ~~It sometimes who we need,~~
 "Don't fear the power that kills the body, but the power that destroys both soul and
 body — ~~that's a spear~~ —"

Jesus wept rarely - but one of the few times was when he wept over ^{unrepentant, unbelieving} Jerusalem -
~~an unrepentant, unbelieving Jerusalem, under sentence of death in its soul and deeds.~~
 as he contemplated the ~~sad stained fate~~ ^{and the people who} of the city, ~~that~~ ^{that} rejected him. "How
~~often I would I have gathered your children together.~~ His words are the harshest
 he ever spoke (Matt. 23. 33; 37, cf. Matt 10:28; Luke 12:5)

They do not need to ~~be~~^{be} without Christ - those 3 billion non-Christians of the world. $\frac{1}{3}$ of them - 1 billion - live in the midst of Christians, who could share with them the good news of the love of God in Christ. Unfortunately, it is the testifying of a good many of these non-Christians in our midst that the more they see of us Christians the less they want to become Christians. ~~What we~~ Sometimes it is ~~precisely our evangelism~~ that ~~turns them away~~ when we neither act or talk as Christians should. ~~Our lives~~ Sometimes it is the way we live - sometimes, ~~the way we say things~~ it is just the weak and ~~insensitive~~ insensitive way we mess up our way of communicating the good news. More often it is simply our lack of concern and lack of love. Dr. Hall - "He loved some of us into the Kingdom".

But 2 billion ^{non-Christians} of the three billion in the world are not even in close enough contact with Christians to hear the good news first-hand. To reach them, some of us will have to be sent, and ^{be willing to} go. It is that "sending" and "going" which is the original meaning of the word mission. "Mitho" means sending - and our Lord Himself made it global when He said "~~As the Father sent me, so send I you~~" (Jn. 20:21); "Go ye into all the world and preach the gospel" (Mt 28)

perspective, the tiny walking bits of life in that small speck of matter become consumingly important as the climax of his creation, the objects of his love.

And now the prophets speak. Ezekiel, for one. He talks about ministry in that global perspective:

"Therefore you shepherds, hear the word of the Lord God: As I live says the Lord God, because... my shepherds have not searched for my sheep, but the shepherds have fed themselves, and have not fed my sheep; therefore you shepherds hear the word of the Lord... Behold, I myself will search for my sheep.. And I will bring them out from the peoples and gather them from the countries.. I will seek the lost, and I will bring back the strayed, and I will bind up the crippled, and I will strengthen the weak; and the fat and the strong I will watch over; I will feed them in justice.

You're looking for a global perspective for your ministry - you shepherds? ^{BORDEN & YALE....} Do your part then in taking the whole gospel to the whole world. It was the Good Shepherd who said to those who chose to follow Him. "As the Father sent me, so send I you.



How does one get a handle on a global ^{Christian} perspective
 for a life in ^{It's best to start with God, I think - not with that paleo-} the service of the God ^{in the service of the Father, J. of X., made} who ~~created~~ the galaxies and
 flung the stars across the sweep of his creation, and placed us all
 on ^{me small spinning} this ~~and~~ speck of matter in his universe? Scientists have
 reached out 20 billion light years trying to measure ~~the~~ ^{that} universe - and
 have not yet found its limit - not even the hint of a limit.
 20 billion light years is 20 billion times ^{the distance light travels in a whole}
 year, speeding at ^{20 billion times 182,000 times a whole year of seconds.} 186,300 miles a second. Figure that one out on your
 pocket calculator!

~~But that~~ That is God's perspective. Even the scientists are
 beginning to look for him there. I saw in the New York Times
 last fall ~~the~~ three Princeton astrophysicists have found evidence that
 galaxies "are not randomly clustered through the universe as science
 long believed, but are arranged in a pattern of filaments, like gigantic
~~fibers~~ spiders strung out on cosmic webs." One of the scientists added
 that in his opinion, if this filamentary structure is not an optical illusion
 but is real, then, "we should be able to know 'with certainty' that
 the galaxies could not have been distributed by chance but by a
 "coherent" event. But I'm not an astrophysicist - and that's not my perspective.

~~But~~ As far as ^{I am} ~~we are~~ concerned - God's purpose in distributing
 the human race and this spinning earth of ~~ours~~ is ~~more~~ ^{far} greater
 consequence than how he distributes the galaxies ~~thru~~ across the light years
 of space. I find human beings easier to comprehend mathematically -
~~that~~ ~~than~~ ~~ad~~ ~~thru~~ sometimes I need a calculator even for that -
 when the numbers are men and women and children - ~~than my heart~~ when

Triniton
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How does one ~~start to~~ get a handle on a global ~~Christian~~ perspective for a life ~~we~~ ^{you} have decided to spend in the service of the God and Father of our Lord Jesus Christ. It's best to start with God, I think - not with the globe. Although I remember that William Carey started with a ~~patched leather~~ globe. He ~~had~~ made himself - ~~to~~ ~~was a shoemaker, remember~~ a patched leather globe of the world when he began to think about Christian responsibility in a largely non-Christian world. But I must point out that it wasn't just the globe, it was the Bible, God's Word, that he set in front of his globe that ~~made him the first~~ led him to produce ~~the~~ the first global Christian perspective of the church's missionary responsibility.

Dave Barnett calls ^{Carey's} ~~his~~ book "An Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathen" (1792) - "the first [ever] global census of all Christians in the context of all religions and of the ~~total~~ whole population of all the world .. the first statistical global survey of the Christian world mission." And Barnett adds with great admiration that Carey not only got the world population right (734 million), "he also got his total of Christians (174 million) correct to within 2% of the best estimates we can make today for his time, 1792. (D. Barnett, Five Statistical Eras of Global Mission: A Thesis and Discussion", in *Internat'l Bulletin of Mission Research* ^{vol. 5, No. 6.} Oct. 1981, p. 164)